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THE

AMERICAN SOCIALIST.

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AMERICAN SOCIALIST.
(PUBLISHED WEEKLY.)

JOHN H. NOYES, ... *Editor.*
WM. A. HINDS, . . . *Associate Editor.*
F. WAYLAND-SMITH . . *Business Manager.*

Communications of special importance should be sent to the Editor at Wallingford, Conn.

Ordinary correspondence not relating to business matters, may be addressed to the Associate Editor at Oneida, N. Y.

All subscriptions, advertisements and business letters should be addressed to the Business Manager at Oneida, N. Y.

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The AMERICAN SOCIALIST will admit to its columns such unexceptionable advertisements as offer. It is our purpose to discriminate severely, and accept nothing which misrepresents or is calculated to mislead the public. The advertising which pays best in the long run, for all parties, is that which is perfectly truthful. In this particular we shall endeavor to work in the interest of our readers. We shall in no case include an editorial notice as part of an advertising contract. If we make any editorial mention of things advertised, it will be of our own free will.

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No charge less than fifty cents.

PROSPECTUS.

[As this paper will be read by many who have not seen the programme which we issued some weeks ago on a separate sheet, and as those who have seen it may wish to have it incorporated with the paper for the sake of preservation, we reprint the essential parts of it, as follows:]

The aim of this Journal will be to make a faithful public record of facts relating to the progress of Socialism every-where, and to offer to Socialists of all kinds a liberal medium of exchange and discussion.

Is there a place and demand for such a Journal? We will briefly give our views on this question.

Two memorable facts in the history of Journalism are these:

1. The *New-York Tribune*, now the most renowned newspaper on the continent, was originally a Socialistic Journal, and laid the foundations of its fame in its labors for the great Fourierite revival.

2. The Brook Farm *Harbinger*, which labored with the *Tribune* in the Socialistic field, was for several years the most brilliant Weekly in the country, and was the school in which many of the most popular editors and magazinists of the present time were trained.

These Journals certainly found in the United States the materials of a great Socialistic party. What has become of that party? Was it annihilated by the collapse of Fourierism, or did it only disappear and become latent?

Nordhoff says that the main cause of Socialism is the discontent of the common people with "the unbearableness of the circumstances in which they find themselves." Certainly this cause has not failed. If hard times make Socialists there ought to be material for as great a party of that kind now as ever there was.

On the other hand, *we* maintain that the afflatus of Christianity, leavening the whole world from the day of Pentecost till now, is the main cause of Socialism; and in this Nordhoff nearly agrees with us; for he says that the words of Luke concerning the Communism of the first Christian church at Jerusalem "have had a singular power over men in all ages since they were written, and form the charter of every Communistic society in this country, even the Icarians not excepted." This cause certainly has not failed. The world is as full of Christian churches as it ever was, and we hold that every one of them, so far as it is really under the Christian afflatus and its inevitable persuasions, has in it the "promise and potency" of Pentecostal Communism.

Besides these perpetual, immanent causes of Socialism, we have still extant among us the old religious Communities, such as the Shakers and Rappites, testifying as of old by solid facts to the possibility and advantages of close association; and as their example certainly had much influence in the development of the Socialistic party in the times of Owen and Fourier, it may be assumed that the same influence has been at work through the long, silent interval since the decease of the *Harbinger*, and is still at work as vigorously as ever.

And it is a very notable thing that these old examples of Socialism have lately been inspected and brought to light by the accomplished editor and author from whom we have quoted—Mr. Nordhoff—a man whose opinions have great weight with all parties in the highest spheres of society and politics; and the verdict he has given is, that "life in these Societies, compared with that of the mechanic and laborer in our cities and of the farmer in the country, is in many ways—and in almost all ways—a higher and better, and also a pleasanter life." Such a verdict would surely raise a new Socialistic party, even if the old one were really dead.

Moreover, there have been several notable additions to the list of successful Communities since the death of the *Harbinger*—the Oneida Community for one, and the Brocton Community for another.

Besides these practical examples, old and new, that have been steadily leavening public sentiment, we see indications of Socialistic hopes and longings breaking out from time to time in large bodies of advanced thinkers. The Spiritualists, for example, who are said to number some millions, are almost to a man infected with Socialistic tendencies, as is shown by the experiments which they are continually making in the face of continuous failure.

From these and other signs we judge that there is in this country, as there certainly is in England, France, Germany and Russia, a Socialistic party, suppressed and almost smothered under long discouragements, but waiting for light and leading. To this party we offer the AMERICAN SOCIALIST. We propose to take up the labor for Socialism where the *Tribune* and the *Harbinger* laid it down; and we hope to be able, with the experience both of failure and success which has now accumulated, to solve the question which has so long been the despair of theorists—How to form Communities that shall be sure of permanence and success.

The AMERICAN SOCIALIST will give subordinate attention to several subjects beside Socialism. A special department will be devoted to Health; another to Spiritualism; another to comments on current events; another to Reviews of books. But lest we should make too many and too definite promises, we will conclude by saying that we intend to *make the paper interesting at all events*, and by all the inventions and enterprise at our command.

OLD, BUT APROPOS.

[In the introduction to the *Harbinger*, published thirty years ago, there are passages which might have been written in announcement of the AMERICAN SOCIALIST, so well do they express its spirit and aims. They affirm the faith and purpose which have given birth to our present enterprise, and breathe the catholic and brotherly spirit which we trust will characterize all the discussions of the SOCIALIST.]

FROM THE HARBINGER OF JUNE 14, 1845.

"In meeting our friends for the first time, in the columns of the *Harbinger*, we wish to take them by the hand with cheerful greetings, to express the earnest hope that our intercourse may be as fruitful of good as it will be frank and sincere. We address ourselves to the aspiring and free-minded youth of our country; to those whom long experience has taught the emptiness of past attainments and inspired with a better hope; to those who cherish a living faith in the advancement of humanity, whose inner life consists not in doubting, questioning, and denying, but in believing; who, resolute to cast off conventional errors and prejudices, are hungering and thirsting for positive truth; and who with reliance on the fulfillment of the prophetic voice in the heart of man, and on the Universal Providence of God, look forward to an order of society founded on divine principles of justice and love, to a future age of happiness, harmony, and of great glory to be realized on earth.

"We have attained, in our minds, to firm and clear convictions, in regard to the problem of human destiny; we believe that principles are now in operation, which will produce as great a change on the face of society, as that which caused beauty and order to arise from the chaos of the primitive creation by the moving of the Divine Spirit; and to impart these convictions and principles to the hearts of our readers, will be our leading purpose in the columns of this paper.

"It will be then in the light of positive ideas, not of fanciful conceptions, that we shall criticise the current literature, the political movements, the social phenomena of the day; and without inquiring how far we may be in accordance with the prevailing standards of fashion or popular opinion, speak our minds on the subjects we shall discuss with entire independence of outward authority.

"Our faith in the higher destiny of man is too profound to allow us to cherish the spirit of antagonism; we would not destroy but reconstruct; and if our readers expect to find in these pages the fierce ebullitions of Jacobinical wrath, to be entertained with the virulence of invective against the evils which we condemn, or to be stimulated with the sallies of personal abuse, they will certainly be disappointed. Those who wish to indulge a taste for such condiments must look elsewhere for its gratification. We trust that ruffian and reformer are not convertible terms; if they be, we lay no claim to the title of the latter.

"We mean to discuss all questions of public interest with the utmost freedom, and with a single eye to the finding of the whole Truth, being well assured that the whole Truth and the highest Good are connected in indissoluble union. But we have no desire wantonly to violate any cherished convictions, nor to maintain what is new simply because it is new. It is our belief that there is much good, mingled with much error, in all the parties and sects, both of the Church and of the State; and it is the duty of all persons who sincerely desire to

aid in the progress of the human race, not to abandon themselves blindly to one particular doctrine, but to try all and to hold fast that which is good.

"With a deep reverence for the Past, we shall strive so to use its transmitted treasures as to lay in the Present the foundation of a better Future. Our motto is, the elevation of the whole human race in mind, morals, and manners, and the means which in our view are alone adapted to the accomplishment of this end are not violent outbreaks and revolutionary agitations, but orderly and progressive reform.

"We believe in the Rights of Man,—best summed up in the right to a perfect development of his whole nature, physical, intellectual, moral, [and spiritual],—and shall oppose partial or class legislation, as inconsistent with the fundamental principles of Republican Institutions. Yet we shall take sides with no party, but proceed from time to time to remark upon all parties, with the frankness and independence which our position fully enables us to exercise.

"The interests of Social Reform will be considered as paramount to all others in whatever is admitted into the pages of the *Harbinger*. We shall suffer no attachment to literature, no taste for abstract discussion, no love of purely intellectual theories, to seduce us from this object.

"We engage in our enterprise, then, with faith in our cause, with friendship for our readers, with an exulting hope for Humanity, and with a deep conviction which long years of experience have confirmed, that every sincere endeavor for a universal end will not fail to receive a blessing from all that is greatest and holiest in the universe."

TALK WITH OUR MENTORS.

THE PREVIOUS QUESTION.

DEAR EDITOR: In response to your Prospectus proposing to issue the AMERICAN SOCIALIST, and inviting contributions to it, will you be kind enough to allow the writer to offer a few suggestions?

1. It seems to him, then, that before you open your columns to the free discussion of marriage or other sexual questions it would be better to thoroughly ventilate a previous question, namely, whether the free discussion of marriage and sexual subjects would not materially hinder the other and main object of the new paper; viz., to be a medium for the expression and intercourse of Socialists generally, and in some measure to fill up the vacuüm left by the discontinuance of the old *Harbinger* and other high-toned Socialistic papers. The best of those papers would scarcely have allowed much, if any, argument against marriage, nor such a free expression on sexual questions as would be likely to appear in this paper, if those questions were left open in it at first.

2. Even if the free discussion of these subjects be not at all, of itself, improper, in the family and before children, yet there is a very wide-spread feeling against it; and as long as people are conscientiously of that opinion they will be unwilling to allow the new paper free ingress into their homes

3. People in common life have no sufficient means of allaying and governing the passions of youth. Consequently they need to maintain all the barriers which exclude thoughts and feelings which they have not the means, nor the knowledge of the means, of satisfying virtuously; and the excitement of which, in common social life, is so very apt to lead to immediate and injurious indulgences.

4. Another part of the argument is, that a free discussion of marriage and sexual subjects in this new paper of yours is *not* demanded by your own dignity, self-respect, nor faithfulness to your own convictions; because your opinions and convictions on these subjects are already well known to the public, you having already published them in other forms; and because the greatest hindrance to propagating Communistic or Socialistic sentiments that I have met with, is a wide-spread prejudice that all Communists and all social improvers are aiming after, or are tending toward, the subversion of marriage and the banishment of delicate modesty. And it is very important to do away with that impression, and to let social improvement be presented to the people in the most acceptable light.

5. According to your own theory, the modification of marriage and sexual freedom come *last* in the order of social improvements; and as the Editor of the SOCIALIST has said, let no one abandon marriage until he "stands in the holiness of the resurrection." Why then should not the discussion of these radical and delicate subjects also be left until a later and riper period?

R. J. WRIGHT.

In the above communication there is sound reasoning and weighty counsel. In some respects we prefer the course which it marks out to that foreshadowed in our original Prospectus. We are willing, at all events, to wait for an imperative call, either from our friends or our enemies, for such discussions.

Another correspondent of high rank in the journalistic world gives us more positive advice as follows:

"The AMERICAN SOCIALIST wishes to commend itself to some powerful section of the people of the United States. Why not go right down among the laboring classes and see what Socialism can do for them? Comte has pointed out that there must be a coalition between the philosophers and the proletariat; and there have been distinct attempts by John Stuart Mill and others to placate and aid the working masses. We are at a time when a great deal is said about the working classes and their strikes; and they labor under the enormous disadvantages of having no organ by which they can appeal to the public. The newspapers are all owned by capitalists. All newspaper proprietors are directly interested in keeping down the rate of wages and in discouraging Trade Unions. The way in which labor movements are misrepresented is a scandal to our civilization. If you could read Thornton's book on Labor, published in England, and were aware of the kind of assaults made on these Trade Unions by the English Press for the last thirty years, you would see a surprising exhibit of downright falsification to injure the institutions which represent the laboring classes. However, in spite of the hostility of the press and of the whole literary clan in England, Trade Unions have taken possession of all the more reputable and essential trades. These poor people have no advertisements to give to newspapers; nor have they intelligence enough, as a general thing, to start papers of their own. Hence they are without organs. If the true story were told of the strikes in Pennsylvania it would be discreditable to the social status of this country.

"Now why should not the AMERICAN SOCIALIST represent that great, and so far, dumb interest? and have commissioners at all the great strikes to tell the truth about them, and to assure these people that they have the sympathy of American Socialists? The presence of a person among them representing the best form of Socialism, at these great meetings and strikes, would beget a sympathy among the masses of the voting population which would be useful to you; and might do something toward saving the men themselves from unwise action."

We assure our correspondent that our sympathies are fully alive to the needs of the toiling millions, and that we hope to find means of carrying out such plans as he advises when our paper becomes strong enough to make our efforts effective; but we shall take good care to act wisely with reference to all interests. Capital and Labor should be brought into harmonious action, but this can never be accomplished by quarreling or upbraiding. In all such disputes there is generally fault on both sides. We know that these two great interests are perfectly reconcilable in Christian Communism. Whether they can be harmonized in society as at present constructed—and if so, in what manner—are profound problems over which we do not care to dogmatize at present. We have no inclination to take part in any war of classes or in any course which will embitter the minds of laborers against capitalists, or *vice versa;* and we can discover no wisdom in such a course.

The same judicious writer advises that we keep a column or a page devoted to Answers to Correspondents, "so as to give opportunities for reply to queries about Community life and other Socialistic subjects;" which suggestion we heartily approve and intend to carry out, reserving, however, the right to decline answering questions which involve the discussion of subjects too delicate for our readers or too profound for ourselves.

TO THE AMERICAN COMMMUNITIES:

AN OPEN LETTER OF APPEAL FOR UNION.*

THERE are in the United States a half-dozen religious Communities. These are:

The Shakers,
The Harmonists,
The Eben-Ezers or Amana Inspirationists,
The Zoarites,
The Oneida Perfectionists,
The Bethel-Aurora Societies.

The population of these Communities may be roughly estimated as follows:

The Shakers,	2,400
The Harmonists,	100
The Eben-Ezers,	1,500
The Zoarites,	300
The Oneida Perfectionists,	300
The Aurora-Bethel Societies,	600
TOTAL,	5,200

They are located in eleven States, namely, Maine, New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Kentucky, Missouri, Iowa, Oregon.

These Communities *agree* in holding that Communism is the Christian order of society. In them all property is held substantially in common. They differ as to the details of religious belief and social life.

The Shakers, Harmonists, and Oneida Perfectionists—numbering some 2,800—hold, in addition to community of property, to communism of the affections—the brother-and-sister relation—and discard marriage.

The Zoarites, Eben-Ezers, and Aurora-Bethel Societies—numbering in all about 2,400—hold to community of property, but allow marriage subject to certain limitations. Their increase is similar to that of ordinary society. They profess, however, to consider celibacy a higher order of life than marriage.

The Shakers and Harmonists are celibates, and are dependent for their supply of membership on conversions from outside society.

The Oneida Perfectionists have a social system which they claim, in its physical and moral aspects, secures all the *valuable* results of celibacy.

All these Communities are devoted, in a greater or less degree, to a *common object*—the realization of the Kingdom of Heaven in this world. They may differ as to the theoretic character of that kingdom, and as to details in practical methods of seeking and working for it; but in their general aim they are substantially *one*—more nearly so, I judge, than any of them individually suspect. They have a common belief in the need of salvation from evil, and in Jesus Christ as the only Savior of men. They have a common practical theory that Christian holiness of life demands and results in a communistic form of society. They have a common belief that the spiritual life is the superior life, and that the physical, moral, and intellectual life should be subordinated to the spiritual and its interests. They are one in the common purpose of establishing an order of society where peace, love, and brotherhood shall reign, and where worldly fashion shall be abolished.

Now it seems to us desirable that these various Communities, having so many important ends and interests in common, should become better acquainted one with another. Mr. Nordhoff, after visiting all these Communities and surveying their results, says in his "Communistic Societies of the United States:" "I find fault with the isolation in which the Communal societies live. They would be better if they communicated fully and frequently with each other and interchanged thoughts and experience. Not only do the different societies hold aloof from each other, but among the Shakers even families do not communicate or advise with others living at a distance." Men and brethren, this ought not so to be. Each Community is now fighting its battle alone, and the whole power of worldly society and sectarianism is arrayed against it, determined to sweep it out of existence. Cut up into small detachments, working each in an isolated way, the Communities are exposed to all the disadvantages of weakness and small numbers, and lose the strength that would come from unity and inter-Community combination. If these Communities represent the best purpose of Christianity in this world; if they are members of the one body of Christ; if they have all been baptized with the Holy Spirit of Communism, then there should be more acquaintance, more sympathy and unity between them than there now is. They should, collectively, be examples of these things to all men who confess the name of Christ. They should know one another better, believe in one another more faithfully, love one another more ardently, than do all other men. Every consideration of Christian progress and largeness of heart invites to this result. Can it not be attained?

If the several Communities will candidly study

* This "appeal" has already been forwarded in manuscript to the Communities it names and to their several branches.

the matter, I am sure they will find that the attainment of this result need not be difficult nor far off. Let them begin by cultivating sympathy, fellowship and personal intercourse in matters where they agree, and which are common to them all. I think they will find that these are the most essential points; and if they can come into practical, heart unity on these, the most important part of the work will be done. It was said of the Christians of old: "Behold how these men love one another;" and men "took knowledge of them that they had been with Jesus." This is the first common ground of unity—*mutual love and personal fellowship with Christ.* This brings all under *one* spiritual control, and that the highest and best. This secured, and all other things adjust themselves naturally and surely. The Shaker may retain his veneration for Ann Lee and the spirit of the elders who founded his church; the Harmonists may love Father Rapp and the teachings of the Hirten-Brief; the brethren at Amana may hold to their inspired Instruments; the Zoarites may cherish the memory of Baumeler; the Aurora-Bethel people may cling to their theories and simple life; the Oneida Perfectionists may adhere to their theory about the Second Coming of Christ and their new inspirations. The truth in all these communal systems is for all time and cannot die. It will be combined at last into one lofty, unitary presentation, which will command the assent of all intellects, the loyalty of all hearts. No one need fear that by coming into unity with the others he will lose any real truth. That unity is the channel through which he may combine it with all other truth and preserve it as an eternal inheritance. The only things that will be lost are errors, illusions and disunity—a glorious deliverance. More than all, by thus coming into unity, and presenting their hearts to one another and to Christ, they will come into the very conditions in which God can give them new revelations of his truth, his power and presence, and lead them forth into new life and victories, compared with which all their past shall be but as the beginning of days. Yours fraternally,

THEO. L. PITT.

Wallingford, Conn.

WRIGHT'S PRINCIPIA OF SOCIAL SCIENCE.

PRINCIPIA, OR BASIS OF SOCIAL SCIENCE. Being a survey of the subject from the Moral and Theological, yet Liberal and Progressive Stand-point. By Robert J. Wright. 1 vol, 8vo. Philadelphia: J. B. Lippincott and Co.

This book is an evidence of the growing interest in social science. It is a large octavo of 524 pages; was first published last year, and already a second edition is announced. It has received a wide and favorable notice from the press and prominent thinkers, both in this country and in England. Mr. Wright publishes extracts from nearly a hundred complimentary notices of it by newspapers, magazines and individuals—Herbert Spencer among the rest. The work is the result of large reading in social and political science, and of earnest study from a modest yet independent Christian stand-point. The author is an American, and differs materially in his views and purposes from the European authorities —Comte, Fourier, Spencer, Mill, Paley and others. The spirit in which the book was written may be perhaps best described in the author's own words:

"The writer has endeavored to write in such a spirit, and to produce such a volume, that all liberal-minded and liberal-hearted persons might read it, without pain or disturbance; either to their religions convictions, whether high church, low church or no church; or to their political feelings, whether Democrats, Republicans, or whatever they might be:—and furthermore a volume that could be safely recommended to pious young men, especially students for the ministry, who really desire to be useful, and to be abreast of the age on this subject. In that spirit he presents the volume to the public, in the humble yet earnest desire of being able to contribute his mite toward the Christianization of politics, the promotion of real freedom and progress, and the improvement of society. * * * * He hopes that his thoughts, at any rate, will serve as suggestions to others, and that they will stimulate others to produce better and more readable works on the subject."

It is, perhaps, the best thing that can be said of a book, that it is suggestive and stimulative. This merit Mr. Wright has attained. He writes more for the common people than for trained thinkers and students; and he writes in such a way as to enlist the interest of the reader. If his conclusions are not all to be accepted as finalities, they yet win our respect as honest efforts toward the best expression of social science.

The six fundamental units of society, Mr. Wright thinks, are: the Individual, the Family, the Social Circle, the Precinct, the Nation, and Mankind. The Individual, having the attribute of sex, moves forward into the Family relation; the Family, by its growth and ramifications, merges into the Social Circle; the Social Circle enlarges into Precinct; the Precincts, by multiplication and growth into organic relations with one another, form the Nation; the Nations constitute Mankind. This book contains 1, a summary Introduction or Theory of Social Science in general; 2, a discussion of the Primary, Fundamental Politico-organic elements, namely, Precinct, Nation and Corporation; 3, a presentation of the Author's Ultimate Ideal, viz., Limited Communism.

In examining the book as Communists we naturally turn first to the concluding division on Limited Communism. The author's discussion of this subject is, we think, the least carefully studied and the most unsatisfactory of any part of the book. One reason for this is the probable fact that his life experience has been limited to society as it now exists in the Family, the Social Circle, the Precinct and the Nation. Hence he is more at home in the discussion of the ordinary political elements of Social Science than in the elaboration of a system of Communism. We imagine that practical experience in Communism would show him conclusively that some of the limits he precribes for it are a bar to true success, and are really limitations in the interest of individual selfishness, which is the worst antagonist of communal life and organization. His idea is that organization of society and its progressive improvement should ultimate in a form of Limited Communism which will preserve the individual rights of capital and inheritance. "In short," he says, "the Communism must be of income and labor, not of principal, as it is commonly called, nor of capital." "Human nature," he thinks, "is not perfect enough yet, human artificial associations are not permanent enough, to justify persons of wealth, or of possessions much above common, to alienate their principal beyond their control." In other words, Mr Wright's Limited Communism is after all only a form of social and business co-operation, and not a new and vital order of society. He sees a glorious outlook in the direction of Communism; but he is not ready for it in any substantial form. He would try to put some new wine into the old social bottles, forgetting their dilapidated and unsavory condition, by which the wine is very sure to be spoiled or wasted. Still he concedes that neither the individual nor the family element, neither self-will nor family affection, can be supreme in Communism; nor can those persons succeed who assume as an axiom, that either the individual or the family is the sole supreme unit of society, the sole rock on which it is founded.

The general effect of Mr. Wright's discussion of Communism, however, is, we think, to interest the reader more in Communism in its largest sense than in his artificial limitations of it. For the general inference must necessarily be, that if Communism is good as applied to labor and income, it would be equally good applied to capital and inheritance. Mr. Wright gives no really sound reasons for the contrary of this view.

The final basis of Christian Communism may be stated thus:

1. God owns all things.

2. Vital unity with God in Christ, gives man joint-ownership in all things.

Hence the true organization of society in Communism must come from above downward, and be the result of *afflatus.* The coming of men into vital unity with God in the one body of Christ makes a Christian brotherhood. The afflatus of vital union which exists between the Father and the Son descends upon them and makes them "members one of another." Such a brotherhood recognizing the fact that God owns all things, and they are not their own, can have no private property. It will have no limitations but such as come from the great principle of the universal divine government, that "Every man shall be rewarded according to his works."

There are many fine thoughts in Mr. Wright's book, and we trust it will have a large circulation.

For the American Socialist.

CO-OPERATION IN MICHIGAN.

WE live in the woods—three families of us—about one mile from the nearest settlement. My family came here three years ago. Mr. B., whose land adjoins ours, bought his farm, or what is to be one, last summer. Mr. C. and family have just located. Our object is fruit-culture. I have about twelve acres cleared and set out to trees, plants, vines, etc. Neighbor B. has some six acres cleared. C.'s land is unimproved.

The question is: How shall we three co-operate for our mutual benefit? Mr. C. has no money but plenty of muscle. B. and I have no money of which to boast, and none too much muscle. I have made the following proposition to Mr. C., which he has accepted: That we hire him for six months, say at $30 per month, one-third of which shall be paid monthly; one-third at the end of six months; and one-third in helping him clear up a few acres of his new land.

Advantages: C. will get the ready means to support his little family without being obliged to go away from home to work; he will be sure of something to live upon in early winter until he can sell wood from his land; and in October and November will have from five to ten acres cleared. More than this: I have plenty of fruit and vegetables, and can with his help keep all three families supplied gratis; B., who will this year raise grain principally, can help us both in his line; and by changing work with both I can so help myself as to be able in the fall or spring to supply both my neighbors, free of cost, with plants, vines, bushes, and the like, thus saving them much time and cost.

Now, neighbor C., instead of trudging on alone, will find that he is *working for himself* all these six months; for as he makes our interest his, we shall be enabled to help him in many ways, independently of the wages he will receive; and we can afford to do it. Next spring he will be in possession of several acres of cleared land, probably two or three acres of small fruit, instead of barely an acre or so partly cleared under every disadvantage, and compelled to work away from home at "odd spells," neglecting his own work, as at times he must necessarily have done.

I expect B.'s place will be so far improved this season that next spring he will have at least fifteen acres of fruit. Within three years C. will have an equal number of acres under cultivation. As for myself, if twenty acres are not thoroughly in cultivation within the next two years it will be because we three have not earnestly co-operated. In the meantime, we are confident that our little neighborhood in the forest will have more than double its present number of families.

How our plan works, I will inform you at a future time. A.

South-Haven, Mich., Mar., 1876.

THERE seems to be a reasonable probability that our fractional currency will in a short time be replaced by silver. The production of silver has been so large for the past few years, that considered as merchandise its value is now less than that of greenbacks. That is, if we take gold for a standard, the value of a dollar of our paper is about eighty-seven and one-half cents in gold, and that of a dollar in silver is still less. This will make it easy to resume specie payment, so far as the fractional currency is concerned, as it would result in no fluctuation of prices, and the business of the country would be undisturbed by the change. It is understood that the Secretary of the Treasury favors the move and has the power to make the transfer, but hesitates about taking the responsibility upon himself individually, and has called upon the committee on appropriations to advise with him. Let us have the silver by all means, Mr. Secretary. It will be truly refreshing, after enduring this long, dreary experience of irredeemable money, to have even our fractional currency assume an intrinsic value; and we will hope that it may be only the prelude to a final resumption.

AMERICAN SOCIALIST.

THURSDAY, MARCH 30, 1876.

SALUTATORY.

THE objects which the conductors of this paper propose to themselves, as stated in their Prospectus, are to keep a faithful public record of facts relating to the progress of Socialism every-where, and to offer to Socialists of all kinds a liberal medium of exchange and discussion. In thus making the AMERICAN SOCIALIST an arena, so to speak, for a great deliberative assembly, its editors must of course assume the rights and responsibilities of Moderators. It will be their duty and their aim to preserve order and conduct the paper in the interest of its readers, protecting them if necessary from irrelevant and uncivil writers. Beyond this they intend not to limit discussion, except as it must necessarily be limited by the capacity of the paper. If too many arise at once, it will be the Moderators' duty to give voice to those who in their judgment best deserve to speak; and of course they will take such part in the discussions themselves as seems to them fair and useful. They hope to be able to forward discussion and direct it to practical and profitable ends, by making it their special function to *propose subjects*. And to begin the discharge of this important duty at once, they offer for deliberation the topic suggested by the sub-heading of this paper. The AMERICAN SOCIALIST professes in that sub-heading to be devoted to the *enlargement and perfection of home*. The question we propose is:

HOW LARGE OUGHT HOME TO BE?

This is really the principal problem of Socialism. The oracles of ordinary society say that a home should be limited to man, wife and children. Fourier held that a normal home should contain eighteen hundred persons! These are the two extremes of opinion on this question. Their relation to each other may be rudely illustrated thus: Suppose we substitute the question, How large ought a marine vessel to be? One person might say, No vessel ought to be built larger than a cock-boat. Another might affirm that a normal vessel is not smaller than the Great Eastern—seven hundred feet long. But between these extremes we know that there are many possibilities and many actually useful vessels. Inquiry and discussion might arise whether these extreme sizes are either of them the best, and what size between them is on the whole the most useful of all. Our question about homes is similar to this question about vessels. We wish, if possible, to discover and settle upon the best average size of homes for the million.

In our sub-heading we confess at the start that we are in favor of enlarging home, and this is in some sense the practical thing above all others that we are aiming at. We hope to see the world dotted with homes large enough to give their inmates daily meetings and all the means of liberal education and esthetic culture within their own walls; large enough to have printing-presses and libraries and orchestras and theaters and Turkish Baths of their own; large enough to enjoy the economies of steam-heating, steam-cooking and steam laundries; in short, large enough to be each one of them a focus of all the improvements and enjoyments which science is giving to the modern world. We believe that such homes can be constructed of sizes somewhere between the extremes mentioned, not only with safety but with infinite advantage to morals, civilization and every interest of man. We believe they can open their doors not merely to a favored few, but to all men and women, the weak as well as the strong, the lowly as well as the high-born. We believe that they can become perennial instead of passing away with every generation. So much for hopes.

But hopes shall not run away with us. "Hasten slowly," is a good motto. We do not believe that the world can *jump* into these enlarged homes. We have no idea of repeating the folly of the Fourierists. Once is enough for a pell-mell rush out of the old homes, over the frail bridge of a closet-made theory, in search of a paradise of Phalanxes. The measures which we propose to institute will not be the manufacture of Communities by the signing of Constitutions, but the preparation of *conditions* in which Communities may at some future time *form themselves by organic growth*. We hope to see a generation of socialists which will begin by forming in every village and neighborhood, nay in every church, a Socialist Club similar to the old Lyceums and the Young Men's Christian Associations, having for their object to help one another in the study and discussion of socialism. With meeting-rooms, libraries of socialist books, evening discussions, and finally *mutual criticism*, schools of socialism may be opened at once, easily and every-where, which, on the one hand, will be in themselves far more interesting than any similar gatherings that have preceded them, and on the other will prepare those who take part in them for safe graduation at last into Communities.

Such are our aims and hopes; and thus we make our bow to our readers.

SOME great newspaper man—Mr. Raymond, of the New-York *Times*, if our memory serves—has advised that when a new paper is to be published, the first number should be prepared precisely as if for the regular issue, but thrust into the waste-basket instead of into the mails. Then, every thing being in thorough working order, a first number could be produced weeded from the blunders and hasty paragraphs of the preliminary attempt. Without exactly intending it, this has been our course in starting the AMERICAN SOCIALIST. In our Prospectus the first number was promised on the 23d inst., and it would have been published promptly on that day had it not been for a thorough revision and some radical changes which the Editor made after the types were in form ready for the press. These changes necessitated the delay of a week; but now every thing is in readiness, and the weekly issues will, we trust, appear regularly and on time. Subscriptions and advertisements are coming in, and the prospect is very favorable for the enterprise.

READERS of our Prospectus will see that the AMERICAN SOCIALIST has a good selection of topics to which it proposes giving special attention.

The general subject of Socialism is one of great and increasing interest. What matter if its failures are counted by the hundreds, while its successes are few and for the most part ephemeral? It refuses to die or slink into the background discouraged. It is ever coming to the front. Its apostles and disciples multiply in spite of all its reverses. It has leavened the philosophy and literature of the world, and must be received as a force in civilization which is destined to embody itself sooner or later in appropriate institutions. The part of wisdom evidently is to seek to guide and utilize it rather than resist and obstruct it. It is a stream coming down from the mountains, and if resisted will break through all barriers and carry devastation and ruin in its course, but if turned into suitable channels will make glad and fertile fields and give birth to a thousand industries.

Spiritualism, another topic of the AMERICAN SOCIALIST, in its broadest sense covers all the relations of man to the invisible world, and is always a subject of vital interest.

Health, a third topic, occupies the attention of men more than any other—more even than Spiritualism or Socialism. Men who are indifferent to the arrangements of society, and postpone the consideration of questions having reference to the invisible and the hereafter, are still keenly alive to all questions relating to bodily health.

Then there are many subordinate themes which will be discussed by our Journal that are of absorbing interest, such as Coöperation, Revivals, the Turkish Bath, new books, etc.; and it will follow the example of the *Harbinger* in publishing accounts of travels, stories, poetry, musical studies, and any thing, in short, that is wholesome and entertaining.

So if the AMERICAN SOCIALIST does not prove to be an interesting paper the blame will properly fall on its conductors and contributors, and not on the subjects which it attempts to discuss.

THE reader's attention is called to the interesting fact that the present paper contains the advertisements of four works on Socialism; three of which bear the imprints of as large and respectable publishing houses as there are in this country. These works are Nordhoff's "Communistic Societies of the United States," Wright's "Principia or Basis of Social Science," Noyes's "History of American Socialisms," and Proudhon's work on "What is property?" The first two are quite recent works, the last is just translated, and the "History of American Socialisms" was given to the public only six years ago. We know nothing about Proudhon's book, but the others are avowedly in favor of Communism. Nordhoff closes his review of existing Communistic societies with these memorable words:

"If I compare the life in a contented and prosperous, that is to say a successful Commune, with the life of an ordinary farmer or mechanic even in our prosperous country, and more especially with the lives of the working-men and their families in our great cities, I must confess that the Communist life is so much freeer from care and risk, so much easier, so much better in many ways, and in all material aspects, that I sincerely wish it might have a farther development in the United States."

And the last words of Wright's "Principia" are equally significant:

"Let us thank God for the Communities that *do* exist, whether Catholic, Protestant, heretic or infidel; and pray to Him for more of them."

The correspondence which we receive from different parts of the country, and, for that matter, from other countries, indicates, as does the publication of the works above mentioned, that there is a strong undercurrent setting toward Socialism—a demand rising in all quarters and from different classes for the presentation and discussion of Socialistic subjects. To meet this demand the AMERICAN SOCIALIST has been launched on the sea of journalism. Nordhoff and Wright call for more Communities; the AMERICAN SOCIALIST will do what it can to prepare suitable material out of which they may be constructed.

WE hope the word-critics will excuse our manufacturing a word now and then to suit ourselves. At present we want a noun derived from the verb *compete*, to express the opposite of *communism*. The dictionaries furnish nothing suitable. They give us several derivative adjectives such as *competitive*, *competitory*, and the concrete nouns *competition* and *competitor;* but we want an abstract name for the whole system of competition; and it ought to end in *ism* as *communism* does. We have the series, *commune*, *communal* or *communistic*, *communism*, *communist*. We want a similar series for the opposite ideas, and that series ought to be equally handy, for in our discussions we shall have to use one as much as the other. What shall we do? Shall we coin a new word by adding *ism* to *competitive*, making *competitivism?* or shall we lengthen *competition* into *competitionism?* We dislike such words. They are too long, and they stutter. Will the English world allow us, for the sake of convenience and economy, to use the series, *compete*, *competive*, *competism* and *competist?* Tools which have to be used as often as these will be for the next fifty years ought to be as simple as possible.

WHATEVER may be the "bottom facts" of the Beecher scandal, it is evident that the *bottomest* fact is the terrible, four-handed, competive war among the Congregationalist editors. Ordinary money rivalry is bad enough; but religious rivalry is notoriously worse; and journalistic rivalry is probably worst of all. And all three of these fiery elements entered into and made up the compound competism which raged between the *Independent*, the *Christian Union*, the *Golden Age*, and the *Advance*. Out of this storm-cloud issued the forked lightnings of the scandal. Beecher may be guilty; but it is not likely that he would have been exposed and crucified if he had not been the most popular editor of the quartet.

THE *Daily Graphic*, in a sensible and not unfriendly notice of our journalistic enterprise, takes occasion to rehearse briefly the history of the Fourierite agitation which swept over this country thirty years ago under the preaching of Brisbane, Greeley and the Brook Farmers; and, referring to the multitude of enthusiastic Associations which were started at that time, says:

"Nearly all these experiments failed, to the deep disappointment of well-meaning people, their sponsors. The only

Socialistic ventures that have succeeded in this country are those founded on a religious basis in which the individual was subordinated to the organization. The Fourierites, Come-outers, Radicals, and all the Individual-Sovereignty people who tried to form Communities, are now broken up and scattered, because of the determination to place the comfort of the individual above the good of the Association."

This seems to us to be the exact truth, uncommonly well expressed; though the writer, we suppose, by no means signifies by it any leaning on his part in favor of religion or against individual sovereignty, but only that close Association requires limitation of personal liberty, and is therefore not desirable. So be it. That is our opinion—all but the last clause. Close Association *is*, in our view, incompatible with personal liberty as understood by the Individual-Sovereignty school. It seems to us that experience and common sense have advanced far enough to make all sober thinkers sure of that—as sure as that a man cannot eat his cake and keep it too. The time was when people in great numbers could believe Fourier's theory, that not only Individual Sovereignty but Competism of the fiercest kind, purposely stimulated by all possible artifices, could organize and hold together Associations; which is about the same as to say that men can, not only eat their cakes and keep them too, but can enjoy a splendid grab-game with one another over them. We judge that this illusion is gone forever. If not, we shall probably hear from it, and hope to keep ourselves open to conviction and faithful to free discussion.

We devote the last page of the present issue to advertisements. This department of the Socialist will doubtless become more and more prominent; but our purpose is to add four pages as soon as suitable matter offers and to eventually publish sixteen pages; so that our readers need not fear that advertisements will be allowed to greatly encroach upon the general reading matter of the paper.

The arrangements for correspondence from the various Communistic Societies are, of course, at this early stage of our paper incomplete. We shall have to present our readers with such as we have, but we can assure them that it is not only our intention to court and invite the free correspondence of all the Communities and Socialist writers, but that we have some gratifying signs that they will "give down." There need be no fear that the American Socialist will have to occupy itself with the affairs of the Oneida Community, and it certainly will not choose to do so. The following letter strikes us as rather self-complacent and egotistical; but we will let it pass with the remark that Community writers seem a little prone to fall into bad habits in these respects, and that we shall occasionally remind them of this fact for their improvement. The truth is that the two Communities contrasted in this letter are far enough from being paradisaic models, and should hold themselves open to the criticism of men and angels in this day of judgment. We may as well confess in this connection, that we are quite sensible that our paper is liable to be tinctured with the egotism of the Communities with which it is specially connected, and on this account we intend, as soon as it is grown a little and can run alone, to publish it in New-York city, entirely separate from the Oneida Community and its branches.

WALLINGFORD LETTER.

March 28, 1876.

The Wallingford Community! What is it? It is a branch of the Oneida Community, and at the same time it has a decided *individuality*. The idea of a *genius loci* finds a notable example in this phenomenon. The two Communities are one, and yet they are as different as Oneida valley in its luxuriance and the forest-covered hills of Connecticut. I propose to say a few words about their unity and their individualization.

And first, as I am *myself*, whether here or at O. C., so these two families in two places have one identity. The incessant transfusion and mixture which is going on makes it impossible that they should have a separate identity. The members here now were most of them at O. C. three years ago, and three years hence will very likely be lost again in that great bee-hive. Exchanges between the two Communes are not made periodically, nor by any rule; but the requirements of business, of health and education, keep them at about that rate, making a new family here every three or four years. So you can never put your finger on a separate identity and call it the Wallingford Community.

The faith and principles, the tastes and sentiments of the two families are one. Their property is one. The lucrative businesses of O. C. enrich W. C., and a leak in W. C. would let their whole united wealth run out. Christ prayed for his disciples that they might be one, as he and the Father are one, and he expressed the unity between himself and the Father in these words—"*All mine are thine, and all thine are mine.*" There is that oneness between O. C. and W. C.

They have many customs in common of course. The *evening meeting*, a custom handed down from the Putney Community to the Oneida Community, is as dear to the Wallingford Community as to either of its progenitors. Sunday is not observed at either Commune, only so far as to avoid giving annoyance to scrupulous neighbors; but a meeting every evening is as constant as the stars. This meeting is held at the same hour, and is similarly conducted in the two places. A leader is chosen to serve indefinitely or for a specified term—his office being simply to give direction to the discussions and exercises.

The domestic arrangements of the two Communes are ordered very much alike. Private rooms for individuals, and common sitting-rooms for all. Two meals a day—breakfast at 8, dinner at 3. Fare much the same. This family, living nearer the sea-shore, has shell-fish oftener and fresher than they do at O. C.; but unbolted wheat, milk, and fruit constitute the staples here and there. The steward and stewardesses here have served perhaps in the same capacity at O. C.; so the cooking is not likely to be very different. Both Communities make great account of good orchards and gardens. Both eschew narcotics of every kind.

Both have a home Turkish Bath, which they think more of than of all the pharmacopœia of Christendom. It is like the old woman's tea. If you are cold it warms you; if you are hot it cools you; if you are tired it rests you; if you are nervous—if your brain is overwrought—it restores the equilibrium; if you are dull it inspires you; if you are wakeful it makes you sleep. In short, if serenity is the secret of health and happiness, as we think is true, there is nothing external like the Turkish Bath.

Both Communes take the *Graphic*, the *Tribune*, the *Scientific American*, *Springfield Republican*, the *Atlantic*, *Harpers'*, and *Scribner's Monthlies;* and the popular reading in one is sure to attract the attention of the other, and new books are exchanged or duplicated. Daily journals between the two, reporting the meetings, the family gossip, the business news, etc., etc., as well as more private interchanges by the pen, keep all our sympathies communized. The mails which deliver these crossing budgets coïncide almost to a minute, which increases perhaps the electrical effect. At any rate, the opening of the big envelopes makes a lively "humming of the tissues" in both Communes about noontide every day.

Now for the individualization. The family at O. C. is four times as large as this family, and all the arrangements are in proportion; and not only so in size, but they are four times as elegant. That is the *show* Community. W. C. is comparatively rustic. Small wooden buildings without ornament inside or out, without any of the "modern conveniences," without even a door-bell—let that indicate the genius of the place. At O. C. they have hot water and cold, upstairs and down; steam for heating, steam for cooking, steam for a thousand uses; they have a library and reading-room attractively fashioned and furnished; they have a large Hall tastefully frescoed, with stage and gallery; they have pianos, a museum, etc., etc. They have lawns which compare in keeping, as visitors are often heard to say, with the Central Park. Here, there is nothing of the kind. Our Hall is a plain unshapely room, and for music we only have a parlor organ and some singing girls. Our books could be put into one alcove of the O. C. Library, and the floods of dailies and weeklies on their tables would make our Hall, (which is also our library and sitting-room), a distracted place indeed.

When this Community was started in 1851, every thing was still quite rude at Oneida; but the genius of that place has developed a love of splendor, while the genius of this place is evidently fond of simplicity—"useful toil and homely joys." Instead of entertaining great picnics from the country around, or traveling *troupes* of musicians, or celebrated lecturers, and finding amusement in that way, we go to the sea-shore where life is but little above the Indian idea; or we go to the mountains huckle-berrying, which is the rudest kind of recreation.

But the very peculiar distinguishing afflatus of this place is *industrial enthusiasm.* That has always been remarkable at W. C., from the first year of its existence. It is a living spring which never dries up, but bubbles and sparkles year after year, no matter what family transmutations or what business changes take place. All this winter the young folks in the printing-office and bindery have kept factory hours, not from any compulsion, but out of pure enthusiasm. They have carried through a great job—a lock manufacturer's catalogue containing a thousand illustrations—2,500 books, and every book weighing over seven pounds. To see the magnificence of this catalogue you would think that locks had reached sublimity. The *esprit de corps* here is very strong. The size of the family, from 50 to 60, may be more favorable—perhaps it is the most favorable of any size—to unitary industry. Whether it is that, or whether the Connecticut spirit has something to do with it, whatever the reason may be, work is attractive here. It is always easy to get up a "bee" for any emergency, for any extra job, and carry it by storm.

At O. C. they allow their businesses and their wants to increase till hiring becomes necessary; but here the businesses and wants have always been limited more nearly to the ability of the family. There they have hired stokers who stay by the furnace and pitch in the coal by bushels, and every man is a gentleman as to his fire. But here, with stoves, you may see the book-keeper—daintily brought up as he was—in jacket and over-alls shaking the dusty sieve, and every man is used to the crock.

W. C. is a *tonic* to O. C. It is a fountain of nature fresh and lively. Here they come—the circulation brings one after another round—and renew themselves in a primitive life.

You may ask, Is'nt it quite a come-down to change from there here? No: the afflatus seizes you at once; you feel its quickening throbs; your fingers twitch; you rush into the *mêlée;* you enjoy the rusticity, the deprivations even; above all you enjoy the unitary, appetizing, energizing labor. H. H. S.

SHADES OF THE DEPARTED!

THE CHITTENDEN MARVELS AS SEEN AND DESCRIBED BY CHARLES A. BURT.

[Of all the strange things met with in the study of Spiritualism the one the most perplexing is the unstable condition to which the science of evidence is found to be reduced by all concerned, believers and unbelievers. An observer accustomed to the rules which govern courts of law, or to the calm judgment brought to bear on questions of science by the most profound thinkers, finds in the heated controversies which are waged over Spiritualism all the canons of evidence disregarded, and replaced by the dogmatic assertions of self-styled experts in physiology and psychology. He hardly knows whether his wonder is greatest at the credulity of Spiritualists, who swallow without question every strange thing which occurs or is told to them, or the equally unreasonable skepticism of men who treat other questions of science fairly enough, but who allow social and religious prejudice and obstinacy in the defense of opinions formed before investigation, to strain their interpretation of evidence to a degree which, applied equally to other questions in science, would reduce the greater part of our knowledge to a chaos of unsupported opinions. As he gains experience in the phenomena and begins to cautiously draw some inferences, he finds reasons, on the one side to make large allowances for unconscious error on the part of Spiritualists, who detail with great exactness their experience in physical phenomena and their positive recognition of deceased friends in the appearances presented at materializing séances; and, on the other hand, to reject the dogmatism of physiologists who set themselves up for judges as to what other people can really see and feel.

If, dismissing for the time the arguments of the latter class, he addresses himself to the task of making up his own mind by common-sense rules as to what really occurs at a séance, he finds, aside from the question of the possibility of trickery on the part of the medium—which requires strict attention—that there exists a very wide difference in the power of his associates in the circle to obtain personal access to the phenomena. Some testify to a profusion of attentions from the spirits; they recognize their friends by the voice, touch and materialized countenance; while others fail to obtain any evidence of spirit return. There are persons of the latter class who can never obtain a personal experience of the phenomena even in the presence of the most powerful mediums. For the most part these people credit themselves with superior intelligence, a knowledge of which prevents the medium from attempting his tricks, while their more gullible acquaintances fall easy victims.

But a little experience teaches the candid observer that this is not the true explanation of their failure. If he extends his investigations to mesmerism and that peculiar

condition misnamed electro-biology, he finds that high capacity to draw out the phenomena in séances is very apt to be accompanied by a high capacity to receive the mesmeric influence, and *vice versa*. The explanation at once arises to his mind that persons who testify to marvelous phenomena at séances have been "biologized" by the medium. Indeed, this is a common mode of disposing of the claims of Spiritualism. But close observation will be likely to convince our investigator that this explanation fails to account for all which takes place, though it must undoubtedly be taken into consideration in listening to the evidence of persons who are known to be easily biologized. Spiritualists insist much on the importance of what they term "conditions," and an investigator will soon find that this is by no means an unimportant matter. Now these easily-biologized persons very readily assimilate themselves to the surrounding mesmeric conditions. They make acquaintance easily, and work their way readily into the confidence of the medium. They are generally mediums themselves, or capable of becoming such, and the consequence is that they furnish the best conditions for the display of occult power in others, unless they introduce discord by attempting to act as mediums themselves. Thus, while we take their accounts with some allowance as to recognition of friends, and other points about which they are apt to be too positive, we are compelled to recognize the fact that stronger actual phenomena may take place in their presence than in that of less-easily mesmerized persons.

The writer of the subjoined account of a visit to the Eddys was found, in an examination of over two hundred persons as to their susceptibility to mesmeric influence, to stand among the highest half-dozen; and this fact should be allowed due weight in considering his testimony; and on the other hand, it should not be concealed nor forgotten that he ranked high as a student at the Sheffield Scientific School, and has a good reputation in scientific circles at New Haven; so that he cannot be set down as an ignorant dupe nor careless observer.

The credit of the Eddys has suffered of late. They are probably reaping the reward of their steady refusal to submit to test conditions. But supposing Mrs. Huntoon to possess mediumistic powers, our judgment of Mr. Burt's narrative will partake more or less of two extreme opinions: either he was biologized by her into believing that the appearances presented were those of his acquaintances, or his high mesmeric susceptibility furnished the conditions for phenomena which were more conclusive than those which fall to the lot of the average observer.]

NARRATIVE OF MR. BURT.

On Friday, Nov. 26th, 1875, business called me to the thriving town of Rutland, Vt. The next morning the daily papers announced that a correspondent of the *New-York Sun* had visited the famous mediums—the Eddy brothers, living at Chittenden, about eight miles from Rutland—and by the superior penetration of his detective faculties had been enabled to solve the mystery of their doings and give to the public an account of certain hidden passage-ways, leading to the dark room, by means of which various members of the wonder-working family aided in the materializations. A natural instinct to be "in at the death" when game is hunted down, determined me to turn aside from my proposed route for a time and try my hand at the detective business.

While engaging a horse and carriage for the short drive to Chittenden an old acquaintance from New-York met me, and said that he was on his way to visit the Eddys, and that through their aid he hoped to hold communication with his departed wife.

The narrow valley between Rutland and Chittenden is inclosed by high and rugged mountains, which must in the summer afford delightful scenery; but on this gray, November day the brown and narrow acclivities seemed to frown upon us with a weird aspect, and, as they narrowed the valley in on either side, it seemed a fit dwelling-place for the "Witch of the Mountains."

We found that the brothers, William and Horatio Eddy, had separated on account of some misunderstanding. William had gone to live with his brother-in-law, Mr. Brown, while Horatio was keeping bachelor's hall at the old homestead. His health had compelled him for some time to decline holding circles. This state of things disappointed my expectations of séances with the famous brothers; and we were induced to arrange for an entertainment with Mrs. Huntoon, their no less famous sister; and at seven o'clock in the evening we went to her house. While we warmed our fingers over the kitchen stove, and thawed out our embarrassment by a few words of introduction, Mrs. Huntoon arranged the chairs for the circle. Before taking our seats she led the way to an adjoining room, which was to be used as a cabinet. It was a small bedroom with one window and a narrow closet on one side, and opened only into the kitchen, where the circle was to sit. There was a bedstead standing in the room, and on it was a thin mattress and a few bed-clothes. These I pulled apart thoroughly, and convinced myself that they could conceal no costumes to aid in materializations.

The *Sun* reporter had discovered that confederates made their way through the window, and thus aided Mrs. Huntoon. To guard against this a strong stick was firmly crowded between the top of the lower sash and the frame of the upper one, in such a manner as to prevent the latter from falling, while it held the lower sash in its place. My knife was also firmly thrust into the upper sash immediately over the lower one. This done, I slipped pieces of paper between the sash and frame, and with a sharpened pencil marked their exact position; so that if misplaced in any way by the opening of the window it would be impossible to replace them exactly in the dark. The walls of the room and closet were next carefully examined, and found to be firm and solid, having been newly plastered. A close inspection of the floor and base-boards revealed nothing suspicious in their arrangement. I even searched under the bed, and carefully examined the floor with a lamp in my hand, to see that no nicely-fitting trap-door existed. I then took my seat in the circle by the kitchen stove, feeling perfectly satisfied as to the impossibility of any intrusion into the dark room except through the door before us.

Mrs. Huntoon then suspended a shawl across the open doorway about two feet from the top. Two lighter curtains, parting in the middle, covered the space above. She sat in the doorway so that the shawl fell over her right shoulder, leaving her right side in the dark room, while her head and most of her body remained in sight.

After singing one or two songs, the upper curtains parted and a face appeared at the opening. The singing at once ceased, and we began guessing who it might be. The light was so dim where we sat—at the distance of eight or ten feet—that it was impossible to distinguish the features of the persons as they appeared at the opening of the cabinet.

After several faces had appeared in this way the figure of a lady showed itself, and in answer to my questioning indicated that she was related to me. I advanced to the curtain and saw a face that bore a slight resemblance to my sister. I asked, "Is it my sister Sarah?" The figure bowed its head, and there were three loud raps. I asked, "May I take hold of your hand?" It bowed again. It did not put out its hand to receive mine as I expected, so Mrs. Huntoon, who sat all this time *in plain sight outside of the curtain*, looking up at the face from her seat at my side, suggested that I put my hand within the cabinet. I did so, and it was at once taken by a hand. I clasped its fingers gently, while a second hand was passed lightly over the back of my right hand. Thus held, I drew the hand and arm toward me until nearly its whole length was outside of the curtain. After a final pressure our fingers parted and the hand was withdrawn. The arm was covered by a white sleeve gathered at the wrist after the fashion of an undersleeve.

The reader will say, "That was Mrs. Huntoon's hand, of course." I should say so perhaps, did I not *know absolutely* that such a thing was not possible under the circumstances; for I stood close in front of her, and saw distinctly her right hand resting under her elbow, while her left supported her chin as she looked at the face above her head.

Mrs. Huntoon then rose, and, putting her chair into the dark room, seated herself on the opposite side of the curtain. A variety of musical instruments had been previously put on the bed in the dark room. Soon the violin was tuned, and several lively airs were played upon it, accompanied by the mouth harmonica, tambourine, etc. A band of Indians came last, and by their noisy antics turned the little room into a perfect pandemonium. In less than one minute after the noise ceased I went into the cabinet, and found the window fastened as I left it, and the papers all exactly in place.

The following day was Sunday, which was employed in rambling over the mountain, visiting Honto's cave, and in listening to the stories of the Eddy brothers. I also improved the time in examining the "double chimney" which the *Sun* reporter discovered, one side of which was used, according to his report, as a passage-way to the dark room from the story below; also the "false floor" to the cabinet. I am satisfied that the man who wrote that article either never had visited the home of the Eddy family, or wrote with a deliberate intention to mislead.

During the afternoon I noted down on a card the names of all the people I could remember whom I had known previous to their death, so as to be able to recall them readily at the sitting with Mrs. Huntoon, appointed for the evening.

At the beginning of the sitting, before taking our seats, I examined the dark room and fastened the window as before. When the light was turned down music was called for, and we struck up the "Sweet Bye and Bye." Before we had finished singing two verses there was a movement at the upper curtain, and a face appeared. We immediately strangled the chorus to the second verse, and I asked, "Did you come to see me?" The apparition bowed its head. Rising from my seat I advanced toward it. As I approached it disappeared, and the curtain closed. Advancing to within ten inches of the curtain I stood for a moment in anxious suspense, awaiting its reäppearance. I had not long to wait. In about a minute the curtains parted, and right there, within twelve inches of my face, I saw what must ever convince me beyond all doubt, of the possibility of departed spirits assuming materialized forms.

"Why," said I in my surprise, "that is Mr. Bolles!" He bowed his head and smiled. "I am glad to see you," I said. "Do let me take you by the hand." He at once extended his hand, and I grasped it firmly, closing my fingers and thumb well around the back. Then followed as hearty and vigorous a hand-shaking as I ever experienced. The fingers felt moist and cool, while the palm seemed warm. My experience in shaking hands the night before had put me on my guard, so that I intended, if I ever got hold of a ghost's hand again, to hold on as firmly as possible and see how it would escape. I tightened my grasp as this thought crossed my mind. It was in vain; before I could analyze my sensation, without any apparent exertion on the spirit's part, I found my hand was empty. The hand that was in it had dissolved and gone like a snow-flake.

Such was the distinctness of this apparition that during the three or four intervals when it appeared at the curtain I could distinctly see the light brown color of the beard, the black round-topped hat, the black coat and vest, the peculiar, crowded shape of the teeth in the narrow upper jaw, and the prominent Roman nose—all well-remembered peculiarities of the face and dress of Mr. Bolles.

Several apparitions followed this appearance; some as acquaintances, others as relatives of mine. Among the latter were my sister, who came and took my hand as before, my aunt Mary, and my uncle Alonzo Lee.

At the close of the séance my friend from New-York had an interview, as he alleged, with his wife. She appeared three times, and raising the lower curtain stepped boldly into the room, where she stood for some time, while he advanced, and, holding her by the hand, conversed with her aloud. At her third appearance she was accompanied by a young man who had appeared several times before during the evening.

The thought will at once suggest itself to my readers, that I must have been under some peculiar, mesmeric influence, that enabled my imagination to picture with such vividness the countenance of Mr. Bolles, as he stood before me. Some will say, perhaps, that the medium read my mind, and thus reproduced the picture before me. Let us carefully consider all of the circumstances and see what must be the inevitable conclusion.

1. The circumstances in which I found myself were by no means new to me. My mind was not laboring under the excitement of novel and startling events, as I had previously held séances with several celebrated mediums. In fact, so far as I am able to judge of my own condition, I am sure that I was in perfect possession of my faculties.

2. Mrs. Huntoon could in no way have gained any information respecting Mr. Bolles or my acquaintance with him. She was a perfect stranger to me.

3. That she did not read my mind is proved by the fact that I had not been thinking of Mr. Bolles during the time that I had been at Chittenden. Though he was, previous to his death, an intimate friend of mine, yet by a curious oversight I had failed to recall his name and include it in the list I had made.

4. The hand I grasped could not have been Mrs. Huntoon's, for she sat before me *in plain sight*, as on the previous night.

5. The face appeared not more than three or four minutes after I had examined the inside of the cabinet with a light and firmly secured the window, as previously described, and about two minutes after we had all taken our seats, or during the time employed in singing two verses of a song.

At a lecture recently given at the Royal Institute by Mr. William Crookes, F. R. S., on the radiometer and the conversion of light into mechanical power, the lecturer and his audience formed a gathering of peculiar interest to Spiritualists. Mr. Crookes is well known as a

very thorough investigator of Spiritualism, and he publicly testified to the most astounding facts of materialization we have on record while he was engaged on these subjects. Exercising his privilege as a Fellow of the Royal Society he offered to the Society a careful scientific record of some of the most demonstrable of the facts which had come under his eye; but his communication was rejected after most painful shuffling on the part of the Committee of Examination. But it happened that in the course of his experiments, while endeavoring to secure evidence of the movement of inert matter poised in a vacuum under the influence coming from a medium, he detected mechanical movements due to the action of light which led to the production of his radiometer, a little instrument which not only demonstrates the conversion of light into mechanical motion, but by the addition of electrical attachments forms by far the most perfect photometer, or light-measurer, which has hitherto been produced. His paper on this subject was of course accepted by the Society, which found itself honored in this case by his fellowship. The discovery is an event in science, and has called forth many praises of Mr. Crookes from his scientific associates in the Society. At the lecture above alluded to several prominent Spiritualists were among the audience, besides Mrs. and Miss Crookes. One of the eminent scientific men among the listeners was Prof. Tyndall, who it is well known loses no opportunity to sneer at Spiritualism, having within six months alluded to it as an "intellectual whoredom." Mr. Crookes probably had this expression in his mind, and could not refrain from giving the Professor a little lesson; for at the conclusion he said, "that all the results he had exhibited had been obtained in consequence of his examination of an anomaly contrary to all ordinary experience. Anomalies were of the utmost value to men of science; they were gateways leading to new researches, and to the establishment of reputations."

One of the things incident to *common law* determining the rights of husband and wife, is that the wife is not responsible for wrongs committed by herself during marriage. Thus, if she were guilty of slander, legal redress therefor could be had from her husband only, no matter if in equity she had abundant property by marriage settlement to answer any damages which her wrong might cause. A late case in Illinois holds that under the statutes passed in that State, giving the wife control of separate property and of her earnings, the husband is not liable for wrongs committed by her without his presence or participation. The Judge, who pronounced the decision in a somewhat dirge-like strain, said, "The scepter has departed from the husband; the chains of the past have been broken by the progression of the present; and the wife may now enter upon the stern conflicts of life untrammeled. She no longer clings to and depends upon man, but has the legal right and aspires to battle with him in the contest of the forum; to outvie him in the healing art; to climb with him the steeps of fame; and to share with him in every occupation. Her brain and hands and tongue are her own, and she alone should be responsible for slanders uttered by herself."

SCIENTIFIC NOTES.

The Commission appointed by the English Parliament to investigate the subject of vivisection have reported in favor of allowing suitable persons to experiment on live animals under licenses granted by Government. The testimony taken by the Commission shows that great benefits are conferred on society by enlightened experiments upon animals. An act permitting vivisection will not be likely to pass the House of Commons without strong opposition, for there is a large party of well-meaning people who regard it as unnecessary, barbarous and even sinful.

The Dutch are certainly the pioneers of the world in dealing with huge hydraulic problems. Not content with the draining of Haarlem lake and the reclaiming of 40,000 acres of land for agricultural purposes, they are now about to undertake the gigantic job of pumping dry the whole Southern half of the Zuyder Zee, rescuing 400,000 acres of arable land from the clutch of old Ocean, who has held undisputed possession for nearly six hundred years. The estimated cost including interest is $70,000,000, and it will require sixteen years to complete the work. The pumping will be done mostly by steam-engines with an estimated aggregate of 10,000 horse-power.

Dr. Mosso of Turin has invented an instrument for measuring the flow of blood in the body, of such delicacy that the intensity of mental emotions can be readily detected by the diminution of blood flowing through the arm when it is inclosed within the apparatus. The invention consists in inclosing the arm, or any other convenient part of the body, within a glass cylinder filled with water. Connected with this cylinder is a tube through which the water in the cylinder flows back and forth as the arm dilates or contracts from the movements of the blood. A delicate counterpoise with register indicates the amount of movement. The instrument is so sensitive that the sudden entrance of a person into the room during the experiment will cause a marked diminution of the flow of blood through the arm. The work of the brain during the solution of an arithmetical problem, or in fact any severe mental effort which tasks the brain, is always indicated by the contractions of the vessels of the arm.

The text-books of astronomy make frequent mention of the great reflecting telescope of Lord Rosse as the largest and most powerful yet constructed; but though it is not generally known, there are now two which surpass it in real usefulness, though of inferior dimensions. The improvement consists in the superior reflecting quality of silvered glass, which replaces the peculiar alloy used by Sir John Herschel and Lord Rosse. The discovery of a perfect mode of silvering glass was made by Foucault while experimenting preliminary to constructing the great refractor to be built for the Paris Observatory. He constructed several instruments of increasing sizes, until he furnished to the Marseilles Observatory one of 80 centimetres diameter, with which, such was its superior light-gathering power, nebulæ were discovered which are invisible in the Rosse telescope, whose diameter is 170 centimetres. M. Leverrier of the Paris Observatory then determined to have a telescope of the largest size which could be constructed of silvered glass, 120 centimetres in diameter. This magnificent instrument is now completed and furnished with every appliance for convenient use. It is intended to use it first in the study of the planets.

The controversy on spontaneous generation, which has lain quiet for four or five years, has lately been renewed by the publication of an extensive research on the subject by Prof. Tyndall. He details the results of a very great number of experiments, all of which tend to show that life never springs but from previous life, which conclusion he firmly adopts. As the question is entirely one of experimental evidence, and the experiments are known to be beset with liabilities to error, the conclusion of the scientific world will probably be based on the experimenter's reputation for accuracy in other fields. Prominent on Prof. Tyndall's side are Prof. Huxley and M. Pasteur, the French experimenter on ferments and various forms of microscopic life, whose reputation is the very highest in his field. The principal champions of the theory of spontaneous generation are Dr. H. Charlton Bastian, who has won a world-wide reputation, if not by accuracy in research, by the persistency and ardor of his assaults upon his antagonists, and Prof. Burdon Sanderson, who has done a great deal of microscopic work. Prof. Tyndall promises a very thorough course of further experiment.

MINCE-MEAT.

The entire tobacco crop of one district of Cuba is reported lost. Good so far.

They are having a truly refreshing season of what might be called "historical criticism" in Washington.

Kentucky has been visited with a rain of flesh. This is in no way remarkable. Flesh reigns in a good many places besides Kentucky.

Congress refuses to extend the patent for the "four-feed motion" of sewing-machines. This will help the feed of many a sewing-woman.

"Votes are worth from $5 up to $50 in New Hampshire." Mistake. Votes that can be bought are worth from nothing down to a long term in the penitentiary.

Daniel Drew, the veteran bear operator in stocks, has failed. Daniel drew down with him his two Theological Seminaries. Bear with him.

Whisky men have defrauded the Government out of $800,000,000 during the last twelve years, not to mention the untold billions they annually filch from the pockets of people at large.

Mr. Jerrie, a Second Adventist, says the world will come to an end in 1876. He proves it absolutely from the twelfth chapter of Daniel. For the last forty years the Adventists have been gradually finding out the number of permutations and combinations that can be made from the prophet Daniel's figures. They would have saved themselves some mathematical labor if they had worked the whole example out on the start.

Prof. Reuss of Germany has invented a telephone, an instrument by which sounds, like talk for instance, can be transmuted by telegraph. A more useful invention would be a "talk absorber," a machine that could be worn on the head like a bonnet, which would instantaneously absorb about nine-tenths of the gossip flowing from the rosy lips below it. Every man would want one, at least for a friend, and for congressmen the thing would be simply priceless.

SCRAPS OF CORRESPONDENCE.

From New Harmony, Ind., March, 1876:—My interest in Socialism is unabated. R. D. O.

From New-York City, March, 1876:—I am delighted at the announcement of an unsectarian, unpartizan organ of Socialism in this country. I am an old Socialist, as you may see by turning to the 22d chapter of the "History of American Socialisms," and my early faith was as nothing compared to the intensity of that which still lives. J. C. L.

From South-Haven, Mich., March. 21, 1876:—Permit me to congratulate you on your new enterprise. Such a paper is demanded, and the assurance that it is "backed up" by the requisite capital and talent will insure its success. I can see a wide field for the Socialist. R. A. L.

From Milwaukee, Wis., March, 1876:—At twenty-nine years of age I have lost ambition, feeling that I know *all* my possibilities, and can no longer hope for any fame or position in the world's field of never-ending competition. Hence I desire to know if there is any happiness in the idea practically carried out of mutual help, instead of mutual strangling.

From Pleasant Hill, Ky:—I was rejoiced when I read your Prospectus, as I believe we are living in times when the work of organization must be carried out. The iconoclasts have been at work with their battering-rams, and it now requires the labors of those who are looking toward construction. I believe we are only at the threshold of that grand temple which humanity is to build. I remember a remark made by the Editor of the American Socialist many years ago, that the reformer who throws aside the Bible throws away his best weapon of warfare; experience has proved that he was right. That too is a grand thought that a harmonious family met together for worship constitutes the best circle for spirit power. J. B. G.

From Chicago, 1876:—As a profesional man, I see humanity in its deeper struggles, and am at times querulous that these are throes without termination, so long as mortality does not put on immortality. H. W. G.

From Hyde Park, Mass:—I have received and thank you for the Prospectus of the American Socialist. I am glad that a new Socialistic journal is to be published. Socialism, and the many complex questions and problems connected with it, must be discussed fully again and again, before it will have its proper status and appropriately exercise its ameliorating, and refining influences upon American Society. I doubt not the Americam Socialist will do a work no less audacious and even more important than was accomplished by *The Liberator*. With cordial esteem, A. E. G.

From Ancora, N. J., March 17, 1876:—The Prospectus of the American Socialist was duly received. I am glad to know that you have determined to undertake that enterprise. It is evident that popular attention is being, or about to be, turned in the direction of associative and communistic efforts to an extent probably hitherto unknown; and it is of no small importance that inexperienced and over-enthusiastic persons should if possible be put on their guard against attempts based on mistaken principles that are sure to end in disaster and much individual suffering. I am satisfied that to render Communism or coöperation in any very close relations either successful or possible, requires a degree of culture, self-discipline, self-abnegation, devotion to universal good, and *religious earnestness for personal improvement*, which few have any idea of who are so ready to enter upon the experiment. Hence it is no surprise to me that so many ill-advised attempts come to grief. That there is a way to success I am as confident as that the Kingdom of Heaven is to come on earth, and I hope you will be able to point it out. I shall be happy to do any thing in my power to extend the circulation of the new paper, and may have something to contribute to its columns "when the spirit moves." A. E. N.

From Boston, Mass., March, 1876:—It is with much pleasure I learn that a new paper is to be issued devoted to the interests of Socialism in all its varying forms and manifestations, for it will fill a demand that has long been felt among thinking minds. I fully realize that there is a new wave passing over the land, or perhaps the returning wave that passed over the country years ago. The efforts then made were not in vain, for the seed then sown has been sprouting, and is now about to put forth another stock to fruit; and though the fruit may not ripen perfectly in all cases, still the fact of the tree and fruit is positive evidence of the inevitable result of honest and continued effort in the right direction. The social question is agitated with renewed vigor and interest here in Boston. It is permeating all classes and cliques. One hears it in the parlor, on the street, in the hotel and saloon, and upon the public platform; and so the world moves, and humanity moves with it whether it will or no. I shall do all I can to send you some subscribers, besides ordering some more books. God and angels bless you in your truly great undertaking. J. J. G.

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